DOCUMENT RESUME

ED 232 989 SP 022 848

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TITLE Educating Teacher[s] in the Microstate: In Search of Relevance.
PUB DATE Jul 83
NOTE 32p.; Paper presented at the World Assembly of the International Council on Education for Teaching (30th, Washington, DC, July 11-15, 1983).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Descriptive (141)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Cultural Differences; Curriculum Design; *Developing Nations; Foreign Countries; Higher Education; Needs Assessment; *Regional Characteristics; Relevance (Education); Research Tools; *Social Systems; Teacher Education Curriculum
IDENTIFIERS *Raran Model; *Resource Utilization; Virgin Islands

ABSTRACT

This paper describes the Raran model, an analytical tool for examining "microstates" in small developing countries and relating a country's characteristics to curriculum needs in teacher education. It applies to countries which have limited land area and resources, a large population, and which are politically independent or internally self-governing and wish to be recognized as separate and distinct entities and to hasten their development. The Virgin Islands served as a case study for the model, which includes a number of statements widely held to be descriptive of the society and a set of 4 evolutionary and 21 ecological, socioeconomic, and psycho-cultural constructs which reflect the significance of the descriptive statements. Since each culture has particular needs that education must satisfy, the content and design of teacher education programs should articulate microstate characteristics if they are to serve the society maximally. As derivatives of the stated characteristics, some 17 propositions fundamental to curriculum design are put forward. (SP)

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EDUCATING TEACHERS IN THE MICROSTATE: IN SEARCH OF RELEVANCE

by

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Paper delivered at the Thirtieth World Assembly of the International Council on Education for Teaching, Washington, D.C. July 11-15, 1983

SP 022 848

EDUCATING TEACHERS IN THE MICROSTATE: IN SEARCH OF RELEVANCE*

Pearl Varlack & Norwell Harrigan

Introduction

Ever since the emergence of the plethora of new nations following the break-up of latter-day empires, a spate of literature has inclined to divide the world into two new major groupings--developed and developing countries. Although the greatest difficulty has been experienced with defining these categories, the former are basically societies which (acknowledging the importance of traditional values and structures) rest on a base of considerable economic and social development. The latter are those in which the trappings of "modernity" have been superimposed upon traditional systems caught up in the process of critical and disruptive change. The various theoretical formulations which have been constructed under these categorizations for

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*This paper is extracted from N.E. Harrigan. Higher education in the microstate: A theory of raran society. Unpublished doctoral dissertation, University of Pittsburgh, 1972 and P.I. Varlack. Teacher education in the Virgin Islands: A strategy for curriculum design. Unpublished doctoral dissertation, University of Pittsburgh, 1974.

purposes of analysis recognize, implicitly at least, degrees of development; at the same time they convey the notion of movement along a continuum--a transition from any given point towards a pre-determined end.

The countries categorized as "developing" (also called under-developed, transitional, emergent, and a number of other terms which denote "backwardness") are to be found in different parts of the world. They are populated by different races of mankind, are of different sizes (however the term "size" may be defined), and have a variety of historical antecedents, economic resources, and social and political organizations. They are all characterized, however, by a "developmental lag" in terms of social and economic progress as compared with the "developed" countries. Included in these developing countries are the Microstates which may be defined as the small states with limited land area, limited resources and populations usually incommensurable with both, politically independent or internally self-governing, having the determination to be recognized as separate and distinct entities and the urge to move as far and as fast as possible into the category of developed countries.

Among the Microstates are a number of societies particularly circumscribed by ecological, socioeconomic and psychocultural constraints which are likely to make it impossible for them to "catch up" and attain the status of "developed"

in the generally accepted meaning of the concept. But they do seem to have the potential to evolve a distinctive identity by a recognition of their limitations, a reordering of their priorities, and restructuring and redesigning of their institutions. These societies do not constitute a substantial part of the world's polities or population, but the problems they face are vital to their development and ought to be of interest to other countries with whom they must co-exist as well as to the academicians who seek a more rational understanding of social systems in the world.

These societies have been designated in this paper as "Raran" societies. The term "Raran" is an Anglicized derivation of the Yoruba word "rara" which means literally "dwarfed," and is used for the purpose of building the concept into the thinking and vocabulary of the people of the society and their associates in development. The justification for using a new word, according to Riggs (1964), is the utility of the concept to which it refers and the lack of any standard word which will do the same job satisfactorily (p.171). The word "retarded," for example, used in a study of administration in a small country was found to be totally unacceptable as descriptive of it (Harrigan, 1967).

For purposes of establishing the possibility of a Raran society in the Microstate system, the Virgin Islands was used as a case study. This group has never had a "traditional"

society in the pure sense in which this concept is currently applied. It was "westernized" from the very beginning but proved unable to move in concert with other western societies. Its structure was the product of centuries of exploitation by European nations contingent upon the fluctuations of their economic power and ambitions. The social fabric of that structure was fashioned in no small way by human slavery, poverty and migration. Its strengths and weaknesses have been continually affected to a greater or lesser extent by conditions prevailing in the rest of the world at any given time. One of the most important conditions is the tourist phenomenon which has, since 1960, overwhelmed the islands.

From the beginning of the last half of this century, at least, the Virgin Islands was faced with accommodating to a Raran character--a character that is shaped by the difficulties of managing the problems of economic development, the social and psychological strains produced by the incompatibilities of ambition and resources and the constriction of physical and demographic limits, if not physical and geographic isolation. But the problems can hardly be said to be recognized for what they are, a failure which is likely to prevent the islands from ever achieving their full potential and in fact will lead them "up the garden path" to an unattainable goal.

It would seem that new concepts may prove desirable tools for more appropriate classification and analysis. This paper attempts to present in summary form one effort in this direction.

Towards a Raran Model

Deutsch, an authority on methodology in the social sciences,has stated that "we use models, willingly or not, whenever we are trying to think systematically about anything at all" (1952, p.38). Waldo (1964) has defined a model as "the conscious attempt to define concepts or clusters of related concepts useful in classifying data, describing reality and (or) hypothesizing about it" (p.2). What is being attempted here in a somewhat contracted and discursive form is the beginning of the development of a Raran model. It is based on the Virgin Islands experience supported by that of other small societies similar in many ways, the underlying principle being that if what now exists is not understood, judgements about which of their institutions need to be reinforced or changed cannot properly be made.

The dwarf, for example, as a paradigm of a normal person must necessarily exhibit some basic similarities. But there must also be differences--height, weight, etc.; such things as undersized clothing and shoes, opportunities for employment; and even mental attitudes--and these differences

will influence the behavior of both the dwarf and normal people with whom he has contact.

The procedure adopted was to interview a toal of 90 people on a variety of topics concerning their perceptions of the islands and their future. They were asked specifically to indicate what they felt were major characteristics most descriptive of the society and to designate them as good or bad. In examining the data particular attention was paid to those descriptive statements that seemed to distinguish this from other societies and those statements that seemed not to fit traditional classificatory schemes.

A compilation of the descriptive statements permitted the development of descriptive characteristics that were widely held among the interviewed population. From this list a set of constructs was devised that reflected the central significance of the descriptive statements. A paper using these constructs was presented to a conference on Island Resources and another at a conference on Tourism with encouraging results.

The effort was then directed toward the development of a model that was not in the tradition of the "developed-developing" thinking. A panel of 30 selected judges representing the educational, political, public-service and professional communities of the islands (qualifying as "experts" on the theory of Helmer-Hirschbergh and Rescher

1960, pp. 21-24), using a modified form of the Delphi Technique, provided unanimous acceptance of 25 of the 30 constructs. This led to the construction of the Raran Model under the broad heads: ecological, socioeconomic, psycho-cultural, and evolutionary.

Following the construction of the model the question naturally arose as to its utility. The first test was the application of the 25 constructs to a Profile of the College of the Virgin Islands as a Microstate Higher Education institution. Subsequently, on the premise that if Raran society had special qualities these must be reflected in the education designed for such a society, and drawing on curriculum theory, years of personal experience in education in the Microstate, and the Raran Model and again utilizing the Delphi Technique, a set of tentative propositions was derived as a strategy for curriculum design in teacher education. The criteria established were (i) advocacy of the concept of the proposition by an authority or authorities in the curriculum field, (ii) harmony of the proposition with accepted educational theory and (ii) application of the proposition of the characteristics of the model.

This conceptualization is not intended to be either descriptively or analytically exhaustive; it is to formulate tentatively the major variables through which the phenomena of Raran society can be approached; nor is it expected to be

universally acceptable. It is postulated to focus primarily on the small island states of the Microstate system. The societal characteristics and their implications for relevance in the education of teachers in Microstate societies are herein set forth only briefly and somewhat more concretely than a presentation of greater theoretical rigor would demand in view of the tentative nature of the conceptualizations.

Educational Implications of the Model

We believe, like Kneller (1965), that since each culture is unique "each has its own needs that education must satisfy and no one form of education is universally appropriate" (p. 34). And while each society must determine the manner in which its core values will become the core values of its education system, we subscribe to the view that a basic contributing factor in the pursuit of excellence is a cadre of teachers who both understand and appreciate the characteristics of the society they serve.

A look at these characteristics will help to indicate to educators not only what knowledge must be deemed essential but the methodologies and technologies that should be utilized in facilitating learning on the part of students in the particular environment.

Ecological

The ecological characteristics stipulated in the model are (i) Diminutiveness, (ii) Island Ecosystem, (iii) Specialization Tendency, and (iv) Resource Deprivation. Diminutiveness suggests a sub-class of smallness represented by areas, that, by world standards, are tiny--"specs of dust" as deGaulle dismissed them. The concept of small size elicits questions concerning optimum population growth, the physical needs for housing and related public facilities and utilities, and concern for the tendency of small populations to specialize in seeking economic alternatives. The fragility and uniqueness of an island ecosystem tend to suggest a difference and an urgency of approach towards preservation from the effects of rapid economic development.

Curriculum work in this area will include substantive knowledge, but is essentially education for attitudes aimed at developing a social conscience in respect to the environment. An integrated interdisciplinary curriculum approach is advocated geared to the needs of specific geographical areas, with emphasis on the total environment. Such an approach would have a program of environmental education occupy an integral rather than a peripheral position and would attempt to produce students who are both aware of how to solve environmental problems and motivated to work towards their solution.

From these characteristics the following propositions have been derived:

Proposition One

The teacher education program must produce graduates who are aware of ecological uniqueness of the Microstate and of their responsibility to help in both the improvement of the quality of life and the preservation of their limited natural resources.

Proposition Two

The teacher education program must produce graduates who are sensitive to the potential dangers of economic specialization on limited land area and prepared to become involved in the setting and implementation of environmental goals.

Socioeconomic

In the socioeconomic sphere Economic Dependency has been identified. Developing countries in general, and those with a colonial past in particular, have historically been mere appendages of a metropolitan economy in the expansion of mercantilist capitalism. In the Virgin Islands the economy is still based on expatriate capital and tends to repeat all the traditional features of the West Indian sugar structure, a structure of local demand shaped by expatriate needs and the growth of absentee landlordism in a new guise in which the outside shareholder replaces the colonial planter (Lewis, 1972). Closely related is International Exploitation with the key sectors of the economy being controlled by non-indigenous entrepreneurs and international corporate giants.

It is true that exploitation in the classic sense of the almost complete immiserization of the people no longer

obtains, and that the operations of the entrepreneurs do help to produce economic growth, tax revenues and some relatively well-paid jobs. But, as has been pointed put by Rohlehr (1970), "the bauxite of Jamaica, Guyana and Surinam, the oil of Trinidad and Venezuela, the sugar of Cuba, and even the sunshine and beaches of most of the islands still seem to be exploitable commodities, and provide the enterprising descendant of the slave trader and planter with his adequate pound of flesh. (The area has endured) as a perennially fertile hunting ground for everyone except the people who live here" (p. 12).

The model also indicates that with the lack of natural resources in addition to smallness, low income, and inadequate water supply, power and skilled labor, the Microstate is at a serious disadvantage in regard to industrialization. As distinct from the industrial and the primary production countries there is a People-oriented Socioeconomic Ambience--a situation in which people must deal with people in much the same way as in other countries they deal with resources and technology. This characteristic is the basis of the tourist industry which has proved both bane and boon to Virgin Islands society providing on the one hand the means for rapid economic growth and on the other social and psychological upheaval and distress.

One of the hallmarks of education in the United States is its emphasis on the practical and the useful. The incorporation of agriculture in college curricula during the latter half of the nineteenth century, for example, and indeed the establishment of land-grant colleges, sought to promote the welfare of the farmer and the mechanic by relating education to daily life. What agriculture was for the United States at that time tourism has now become for the Virgin Islands and many other Microstates and the school curriculum, through planned vocational efforts, should relate students' educational experiences to the realities of the occupational world around them. It should continually examine such matters as how major occupations in the community use knowledge and how productivity and services are related to a variety of abilities, and acquaint them with the workings of industry and commerce in order to help them match their talents with career objectives. But in order to plan for specific vocational thrusts curriculum planners will need a thorough understanding of economic values as applied to the type of society they serve, and a knowledge of how societal characteristics affect or create attitudes towards vocations connected with tourism.

Ethnic Heterogeneity has been named as another socio-economic characteristic of the society. It is pointed out that ever since their settlement the islands have been a "melt-

ing pot" and that cultural evolution has produced a race pattern that is sui generis

The "showcase of democracy" in which people of different races, creeds, and national origins live harmoniously together is nevertheless, not all that it is sometimes made out to be. The islands have produced a complex system of class-color stratification partly by their social history; partly by the introduction, since their purchase of the United States' style of racial calssification; and partly, in more recent times, by the juxtaposition of vacationing Whites and laboring Blacks as a manifestation of a built-in prejudice-confirming factor and a perpetuation of old style subservience and the tradition of slavery in which the role of the Black man was to serve the White.

Expansion of tourism and an influx of population have led to the characteristic, Social Overgrowth Propensity. Taking into account Kohr's theory that "there is an optimum size beyond which a society can grow only at the cost of multiplying difficulties," and that "social growth beyond critical size leads not to greater welfare but to social elephantiasis," (Murad, 1970, p. 12), it is suggested that population growth in the Virgin Islands should be viewed with seriousness if not with alarm.

Teachers in a plural society in a state of rapid change must be equipped to translate democratic values into action

and to help students make satisfactory adjustments to various groups to which they may belong. That aspect of curriculum theory which deals with the basic goals of socialization and mutual adjustment of cultural elements is germane to the problems of the Microstate. It is a matter of "creating new personality types adequate for the task of controlling the social arrangements emerging from the modern social conditions" (Smith, Stanley and Shores, 1957, p. 93), and able to cope with the uncertainties of the future.

By virtue of the political status of the islands as an "unincorporated territory" of the United States the characteristic Political Diarchy is stipulated. For although they enjoy a certain amount of local autonomy (e.g. they elect their own governor and legislature) they are, to a large extent, subject to federal laws and the directions of federal executives. This and other factors have given rise to National Dichotomy, a situation in which being Virgin Islanders and Americans requires separate orientations in a psychological sense. The model notes the permeation by politics of practically all aspects of community life and its domination of the local culture; it refers to this characteristic as Political Social-System Primacy. As the school is one of the most important recruitment channels into the active citizenry and leadership positions in society, teachers must have the competence to guide students into analytic thought concerning

the political life of the society, the direction in which it is going, and why.

Concepts of citizenship are intertwined with socio-historical development; teachers, therefore, must be particularly skilled in identifying the immediate concerns of learners and in sensing the persistent life situations which are part of them. It is also important that they possess not just facts but a knowledge of how to deal with controversial matter if students are to be prepared for any and all aspects of effective participation. How, for example, does the plural nature of society express itself in the political life of the islands? How might the situation develop in the future? Teachers need insights into the political realities of the islands and the ability to help students develop an appreciation of the freedoms and responsibilities of democratic living.

The final characteristic in this category is Educational Mimesis, the effects of indiscriminate acceptance of form and content developed for a quite different situation. It is well accepted that the more intimately related education is to the environing conditions the more effective it is. While realizing that no locality can pretend to live to itself, there is a need to plan curricula for a specific milieu since the whole enterprise of education is, in Counts' words (1952), "a function of a particular society at a

particular time and place" (p. 464), suggesting the need for both initial suitability and continuing modification as social changes become manifest.

Seven propositions seem to follow from the socioeconomic characteristics:

Proposition One

A graduate of the teacher education program must be able to demonstrate a knowledge of the concept and misconceptions of "development" with special reference to the Microstate.

Sub-proposition

A graduate of the teacher education program must be able to differentiate between growth and progress and to assess the economic value of justice, freedom, security, growth and stability as applied to the fragile social system of the Microstate.

Proposition Two

The graduate of the teacher education program must have a sufficiently broad understanding of economics and the social and behavioral sciences to enable her/him to assess the social implications of economic development and technologies appropriate to the Microstate.

Proposition Three

The teacher education curriculum must ensure that teachers-in-training know the importance of race relations in a plural Microstate society and attempt to imbue in them a positive attitude towards all races, in particular the races of students they will teach.

Proposition Four

The teacher education curriculum must assist teachers-in-training in recognizing that education must become an instrument of renewal and social reconstruction.

Sub-proposition

The teacher education curriculum must expose teachers-in-training to methods of effecting school-community interaction and cooperation.

Proposition Five

The graduate of the teacher education program must have the capacity for actual and objective interpretation of the political realizations and political institutions of the society.

Proposition Six

The graduate of the teacher education program must have the ability to plan and guide experiences which permit democratic group participation and which foster an appreciation for the values of democracy as a political system.

Proposition Seven

The teacher education program must produce graduates who understand the mimetic nature of the education program, are able to apply/adapt results of exogenous research to the local situation where appropriate, and are competent to participate in innovative research which seeks to explain their own educational environment.

Psychocultural

If we look at the psychocultural characteristics, those which combine to form what anthropologists refer to as a modal personality, we find Cultural Pessimism, the result of traditionally being second-class citizens in spite of recent awareness of a Caribbean identity and a growing demand for some sort of cultural nativism (Lewis refers to this as "cultural shame" and the islanders' "negative perceptions of themselves.") There is an unwillingness to engage in joint efforts--Cooperative Negativism--and a concomitant distrust among the people. In the culture clash necessitated by political and/or economic "progress" the cohesiveness of cooperative effort lost ground to the juggernaut of "modernity" which reinforced individualist tendencies. This negative attitude is a part of Ambi-aggressiveness, a characteristic which shows up not in forthrightness in seeking out and seizing opportunities but in ready physical or verbal aggressiveness in response to insult or adverse criticism.

Insular Heliocentrism has also been noted; viewed from the center of the universe, most other people appear of little account. Lewis has indicated, for example (1972), that "the conviction of their own uniqueness..,is so pronounced in Barbados that it has generated a special brand of West Indian humor directed at the 'Bajan' personality while the most famous of all books written by the Puerto Rican creole intelligentsia, Pedreiea's Insularismo, is an essay on the socio-

cultural exclusiveness of the Puerto Rican jibaro people" (p. 20).

In addition, in keeping with the Siesta Syndrome, Virgin Islanders find little satisfaction in the inexorable battle for the right job, the right club, the right sanitorium, and finally--and often prematurely--the right grave. (Lewis suggests that "Don't Stop the Carnival" is the unofficial slogan of the society.) Supernatural Sanguinity has also been named as a characteristic. It is a situation in which people accept without fear of successful contradiction the belief in God, witchcraft and "spirits," the acceptance not being necessarily mutually exclusive.

The people-oriented nature of a tourist economy suggests the urgent importance of understanding of and respect and tolerance for people of diversified races, cultures and nationalities. If these are to be demonstrated without either condescension or servility, a belonger in the host society or culture must possess a positive self-image and as high a level of maturity as possible in the area of personality development. For teachers to foster such in their students they must themselves have attained this, having been exposed to the type of initial training geared towards (a) accomplishment of a social mission rather than simply the carrying on of traditional practices, and (b) helping young persons to become civilized, more humane and human rather than to live out their

existence within a jaundiced view of human beings, including themselves, as superior or inferior mortals.

Of the psychocultural characteristics enumerated in the model Creole Vernacular Communication seems to affect the school curriculum most directly. Arguments between linguists leave lay persons wondering whether or not the local vernacular qualifies as a language. But, acceptance or not, it is undoubtedly a viable communication system. Teachers who train students in the use of language are dealing with social life no less than those who teach them economics or political science; it is vitally important that the teacher be aware of "the incorrectness and fallaciousness of the apparently widespread belief that speaking a nonstandard dialet is somehow a sign of a deficiency in thought or in mental development" (Carroll, 1973, p. 184). The dialet as an oral communication tool must assist, not hinder or supplant, the learning of standard English usage without which any citizen of an English-speaking country is, to say the least, at a serious disadvantage.

Arising from these characteristics we make the following four propositions:

Proposition One

A graduate of the teacher education program must accept the fact that the future of the Microstate will depend to a large extent on the attitudes of its citizens and the values they pursue in the context of the limitations of smallness.

Sub-proposition

A graduate of the teacher education program must have an understanding and appreciation of the value systems represented in the community.

Proposition Two

A graduate of the teacher education program must recognize that altering of cultural patterns by imitation or invention can be favorable or disruptive and must assist in cultivating change only when change is determined by popular consensus.

Proposition Three

A graduate of the teacher education program must contribute to the development and maintenance of pride in indigenous achievements and the encouragement of creativity relating to the surrounding culture.

Proposition Four

The prospective teacher must comprehend dialectical use of the dominant language as well as possess the knowledge, skill, and conviction to teach it, where appropriate, as a second language.

Evolutionary

Characteristics which have been designated as evolutionary can be regarded as fundamental and the result of the interplay among the socioeconomic, psychocultural and ecological factors. The Macrostate Emulation Syndrome reflects the outward-looking nature of the society, aided by the television which creates a second-rate kind of mass commercial culture raising the expectations of the masses to limits almost impossible to achieve and which can well become an

agent of social revolution; besides, it carries Horowitz's demonstration effect to almost ridiculous proportions and ignores the consequences of 'mimicry' to a small society. Its corollary, Microstate Reality Imperception, depicts a rejection of the reality of smallness and an acceptance of the Macrostates' present dedication to growth and 'progress.' Exogenous Decision-Making defines decisions being made either outside the islands by international corporations and other expatriate groups or inside by outsiders in positions of power or influence. Finally, Psychological Malaise developed as a result of the historical evolution of the society. (Figueroa (1971) refers to this as a mixture, often a confusion, of societal norms.) The Model traces the malaise from slave society to the complexities of economic growth which resulted in the population becoming a 'sick' people in search of identity, turning in confusion now this way, now that, with the apparent hope that they can 'muddle through.'

Assuming that a modal self-concept is developed like an individual's, it appears that an effort must be made to instill an attitude of positiveregard for the self or to replace a receptive orientation with a productive one. The question arises: How can a program of teacher education contribute to the development of a positive self-concept on the societal level and a willingness to deal with the realities of one's society?

A teacher aiming at counteracting negative aspects in societal thinking and using education as a vehicle of social reconstruction must be able to provide conditions of learning and learning experiences that will help each student to understand and trust himself/herself to develop into a fully functioning person who perceives self in essentially positive ways and is capable of accepting both self and others. In order to do this well, such a teacher must also be aware of the failures and triumphs, the weaknesses and strengths, the moral commitments and ideals of the people, as well as the dangers threatening them and the opportunities confronting them. To this end we offer the following proposition:

> The prospective teacher must have a thorough grounding in the history of her/his region and country as it relates to the history of the larger world, including the history of slavery and colonialism and their effects on subject peoples.

Beyond the Propositions

Because it is the teacher who must apply whatever is designed to the shaping of young citizens' academic and social lives, pervasive in the rationale of this study has been the philosophy stated years ago by the Vice-chancellor of Oxford University: The task of the university is not to train its graduates for jobs or to fill them full of information but to educate them, i.e.

> draw out their powers of thought and imagination in the study of whatever subject arouses their interest, encourage them to penetrate beneath the surface of conventional wisdom, to wrestle with questions to which there is no answer in the textbook, to recognise the limitations of their knowledge...and so acquire a confidence in themselves which will not collapse when confronted with the real problems they will meet when they leave the university (Oxford, December 1973, p. 7).

We have indicated elsewhere (Varlack, 1977) that neither expansion of a traditional program having no philosophy nor the process of program-grafting to facilitate professional idiosyncracies is a defensible substitute for deliberate approaches to both the re-orientation of present teachers and the orientation of future teachers in an attempt to ensure at least an appreciable degree of responsiveness in the delivery of educational services.

Why, we would ask, does any institution live with a standardized program not tempered to the strengths of the cultural and environmental differences inherent in the surroundings? Perhaps because reconceptualization and reform suggest constant adjustment and rethinking with at least a modicum of creative thought and action. Perhaps because boldness of action does not spring from a collectivity of backgrounds steeped in similar traditional programs. The tasks being omnipresent, however, of producing excellent teachers and of developing a curriculum sufficiently responsive to ensure their excellence, it is imperative that bold appropriate action be taken.

Consideration of such phenomena as the changing nature of society; the tremendous increase in the rate of accumulation of new knowledge; the spreading acceptance of the belief that curriculum content must "consider the realities of the environment, be it island, slum, mountain, or desert" (Burns & Brooks, 1970, p. 9); the diminution of expected standards of competence in basic skills throughout widening sectors of the population; and the apparent erosion of a shared set of values pertaining to human interaction points to the ever-increasing complexity of design for today's curriculum.

Any curriculum design or plan, if it is to become effective in the process of improvement, must make explicit the basis upon which curriculum decisions are made. The enumerated propositions, constructed on bases set out earlier, speak to a specific type of society and suggest competencies that should inhere in the products of a program sensitive to this type of milieu. They provide the "raw material" from which objectives to be achieved may be determined as well as material affecting the dimensions of course content on which the selection of curriculum experiences will be based.

For prospective teachers curriculum content is presumed to consist of (a) general education, which introduces students to what is regarded as the best of their heritage, defined in the Harvard Report on General Education (1945) as "that part of a student's whole education which looks first of all

to his life as a responsible human being and citizen," and (b) professional or special education, which prepares a student to fit into the particular profession of her/his choice--"that part which looks to the student's competence in some occupation."

Regarding the professional component of a teacher education program we might ask: Is it centered largely on the study of children and youth--how they develop and learn and how one works and lives with them in school, community, and family? It is high time that professional Microstate educators examine the value to today's undergraduate of the "how to" or methods courses instituted in the mid-nineteenth century for normal school students of another milieu who were without exposure to systematic knowledge either of children or of the disciplines in question. Their value in today's world is certainly open to question. The stigma of redundancy, graphically and scathingly depicted by Koerner (1963), which so many teacher education programs have consistently earned and which multiples with the proliferation of methods courses, persists too late in the twentieth century mainly as a result of the deep-seated commitment of teacher educators to guardianship of the status quo (in the Microstate we often guard the status quo ante), their lack of enthusiasm for innovation, and the absence of initiative on their part to assess or reassess the philosophical under-

pinnings of their programs. That teachers will teach as they have themselves been taught is a universal fact of educational life which should never be lost sight of.

One would be remiss if, in the advocacy of curriculum reform and of a reconceptualization of the function of the university in responding to a society's need for more sensitive and responsive--in fact, more highly educated--products to serve in the twenty-first century, the pitfalls to successful planning and execution were not pointed out. Most Microstates, for example, are plagued by a dearth of relevant research in education and the social sciences. Thus deprived, their educators have generalized to their area with varying degrees of selectivity, sometimes with questionable success, findings from industrialized Macrostates. Needed, then, is a concerted effort on the part of the university (as well as the school system) to plan and execute extensive basic research into all aspects of the local educational enterprise and, with prospective teachers, to analyze, synthesize and evaluate the results of enquiry. The orientation on the part of both university and community leaders towards producing and disseminating needed knowledge suggests an articulated conceptualization of the function of the school in the circumstance of the particular Microstate.

In Microstate teacher education the abandoned baby--innovative curriculum redesign, development and bold implementation--has been left on the doorstep. Deterioration in quality with the usual public outcry may knock, as may political action through legislation. But the door must be opened by the educational leaders and responsible institutions who dwell within in full possession of the means to the baby's healthy growth. Will they unbar the door? And how timely will their action be?

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